"BILLY" SUNDAY'S SERMONS

Yesterday Morning's

FUHERE follows the text of the formal, prepared sermon delivered yesterday morning by Mr. Sunday. The evangellat did not adhere to his sermon. Deviations and they are many, picturesque and characteristically forceful-are to be found in the general account of what took place Periorday at the takernacle.

Test: Proverbs 20.6. "Where there is no vision the people perish."

"Where there is no vision the people perish. Where there is no appreciation of the plan of redemption the people run wild and riot. They become vicious. The same is true with communities and with nations where there is no ideal and no

"Genesis, first chapter, first verse, says: In the beginning, God.' 'Seek ye first the kingdom of God.' Whoever fails to regard the plan of life is as foolish as the sea captain who tried to guide his ship by the clock instead of the compass.

ship by the clock instead of the compass. In so far as you run crossways to God you will have no vision.

"Every nation must have a vision of perish. The colonists had a vision of liberty when they threw off the yoke of Grent Britain. Where are Babylon, Assyria, Nineveh, now? They had no vision. Every may that has amounted to anything in man that has amounted to anything in the world had a vision. Alexander the Great, Caesar, Columbus, Raphael, An-gelo, Robert Fulton, Eli Whitney, Edison, Bell.

The reason why you are a Christian is

because you had a vision of being some-thing better than a sinner.

"The reason I am preaching is because I had a vision. I want to get prayer and personal work in order that we may have more of a vision.

BETTER CITY IN VIEW.

"Just as Philadelphia has a vision will It be a better city. Just as you as a citinen have a vision will Philadelphia have
a vision. Whenever a community sags
an emotion when a new boy came to
morally it's because the citizens sag

deacon get down on his knees and pray for a greater vision when his old worldly wife is gadding to card parties and his frizzled little sissy of a daughter is going

doesn't have visions. The first is disre-spect of Christ as the Son of God. Who is a Har? He that denies Christ is the Bon of God and doesn't believe in salva-tion by repentance and Heaven and hell. That's the reason there are no visions. We have too many damnable heresies and anti-Christs harping and yowling around. "Another reason is the criticism of the

Bible. We have too many rank skeptics and infidels in the pulpits. Some of them say there are four Isalahs. The big muts. What difference does that make? is a kind of reverent criticism that seeks to clarify dates, etc., but I despise the men who try to wreck, my faith by

"There are three kinds of critics. First, those who would like to see the Bible go because it rebukes their sins. Poor fools. "The second class of critics like to ape scholarship. They stand up and say the consersus of the latest scholarship says. 'Your consensus of the latest scholarship can go to perdition.'

The third class are the devout, reverent critics.
"Don't fear all the pin head critics that

mock and deride a great effort like this.

"Let them blow and spout and spew all they please, but it will never shake,

"The church is at fault. There is a little book called the grammar of the church which says the church has lost its interrogation point. At the time of Pentecost men asked 'What can these things be?' and marveled. They don't now. Men aren't staggering back and marveling now and the church has lost its power with God.

scared to death of being dignified. I can

"Stop.' If the church quest't say to the evils."
Stop.' If the church members stopped
playing cards the miserable card playing
business would die out, and we'd stop
breeding gamblers. If no church members voted for the saloon the saloons
would all wriggle into hell where they

would all wriggle into hell where they belong. A lot of you miserable whelps woted for the saloon. I'll shoot your hide full of holes. I have as much respect for, you as I have for the saloonkeeper.

"If the church members stopped patronising the theatre they would go out of business. A lot of you women go off to the show and see a lot of girls dancing around without enough clothes on to flag a handcar or make a tall of a kite, and you ceme back and say you are 'so refreshed.' You come and hear me and you say I'm 'so vulgah!"

"I throw a little slop to the hogs, but I never drawl over into the pen and eat with them.

HERE'S MY SCHEME-SQUIRE!

"Billy" Sundayisms

You might as well shoot peas against Gibraltar, or try to dam Niayara with toothpicks, as to at-tack God's word.

When the day comes that every man with his name on the church record stands solid against the sa-loon, that day will see the saloon business go to hell.

One upright, God-fearing poor man is worth a dozen booze-hoisting mil-Honaires, and you'd better believe it.

A man is a fool who thinks be-cause he don't believe there's a hell that his opinion shuts the door and puts the fire out. If all you needed here were preach-

ers, Philadelphia would have been in heaven long ago.

The man who turns his back Jesus Christ will go to hell-that's

When you sneer at revivals you spit in the face of God; you jab your hands in the bleding palms and feet and body of Jesus Christ; you push the crown of thorns down further on his head; you laught at him on the way to Golgotha.

Your Christian churches are som-nolent, like they'd taken the devil's opiates! They're dead! dead!

A lot of you women go off to the A lot of you women go off to the theatre and see a lot of girls dancing around without enough clothes on to flag a handear, or make a tail of a kite, and you come back and say you are "so refreshed." You come and hear me and you say I'm "so vulgah." "so vulouh."

the ministers are wrong. The preachers

morally it's because the citizens sag school he would quit teaching, and when I can't feel an emotion when I'm talking about Jesus Christ I will stick my Bible under my arm and leave the pulpit forever.

"If you've been here night after night and don't feel an emotion at these meetings, where there are hundreds of sinners and you rub elbows with them, then it's time for you to get down on your knees and ask God what's the matter. You have

no vision,
"Get a vision of my Christ and you
won't see the devil hold up a card or the
opera before your eyes," he declared, and finished with a prayer for more vision and thanking God for the meetings he had aircady held and asking a blessing on the meetings to come.

Afternoon and Night Sermon

HERE follows the text of the formal prepared sermon delivered last night by Mr. Sunday. The evangelist did not adhere to his sermon. Deviations-and they are many, picturesque and characteristically forceful-are to be found in the general account of what took place yesterday at the tabernacle:

"The hour is come. It is very evident to me that Jesus knew that the Father would understand what He meant when He said 'the hour is come.' He did not say I have met with a difficulty down here in my mediatorial work, something He had no thought about, or expected He had no thought about, or expected of men asked 'What can these things et' and marveled. They don't now. Men ren't stargering back and marveling ow and the church has lost its power world centre. That hour meant more for you and me and all generations of the world around which all hours in the history of the world centre. That hour meant more for you and me and all generations of the world than all the hours in the history of the world centre. That hour meant more for you and me and all generations of the world than all the hours in the history of the brewery, my friends that have cards in their homes. I am against everything the devil is in favor of, and I fa should crush the head of the serpent, and the world had been looking forward for many thousands of years to that very

hour.

"Imagine what would have been the feelings of the people of Jerusalem if Jesus had failed, as it had been prophesied He would, to arise after three days. I think they would have draped their pulpits in mourning and nailed a black cross over the door of hope if the three days came and went away and Jesus was still in the tomb. But at the end of the third day, as He said He would, He arose from the grave and walked forth from the grave a supreme conqueror from the dark domain of death, and He lives forever with the saints and reigns, and I am not worshiping a dead Jew in the tomb of Joseph of Aramathea, but a living, reign-

that the church is not the end. The church is the means to the end, and if you think when you come into the church that that is the end, God have mercy on you that is the end, God have mercy on you and the church if you are in it. You are not in the church to keep a little space if inches square warm, but that church is in the community and you are in that church to make this community a better community and overthrow the sin that tag in it. And if you do not, the church is a flat failure.

"The hour is come; come for something size. It has come for plainness of speech

The hour is come; come for sometime else. It has come for plainness of speech on the part of the preacher. If you have anything to antagonize, out with it; specify sins and sinners. You can always count on a decent public to right a wrong, and any public that won't right a wrong is a good one to get out of.

PREACHING MADE PLAIN. "Charles Finney went to Europe to preach, and in London a famous freethinker went to hear him. The freethinker's wife noticed a great change in him: he was more kind, more affectionate. more affable, less abusive, and she said: I know what is the matter with you; you have been to hear that man from America preach.' And he said: 'Wife, that is an insult; that man Finney don't preach, he just makes plain what the other fellows preach.' I wish to God you could say the same for me when I leave here, for if preaching could save you you would have been in heaven long ago. You need something else, and by the grace of God I am going to give it to you. Now, the foremost preacher of his day was Paul. What he preached of his day was Paul. What he preached was not so much idealism as practicality; not so much theology, homeletics, exegesis or didactics, but a manner of life. I tell you there was no small fuss about his way of preaching. When Paul was on the job the devil was awake. There is a kind of preaching that will never arouse the devil.

ing that will never arouse the davil.

"He that believeth not is condemned already." He that has not believed in Jesus Christ, the only begotten Son of God. is condemned where he sits. "Too much of the preaching of today

is too nice, too pretty, too dainty; it does not kill. Too many sermons are just given for literary excellence of the production. They get a new adjective or or noun or pronoun-you cannot be saved by grammar. A little bit of grammar is all right, but don't be a big fool and sit around and criticise because the preacher gets a word wrong. If you do that your head is filled with buck oysters and sawdust, if that is all you

"They've been crying peace, peace. There is no peace. Some people won't come to hear me because they are afraid to hear the truth. They want deodorized, disinfected sermons. They are afraid to be stuck over the edge of the pit and get a smell of the brimstone. You can't get a smell of the brimstone. You can't get rid of sin as long as you treat it as a cream puff instead of a rattlesnake. You can't brush sin away with a feather duster. Go ask the drunkard who has been made sober whether he likes 'Bill.' Go ask the girl who was dragged from the quagmire of shame and restored to her mother's arms whether she likes 'Bill.' Go ask the happy housewife who gets the pay envelope every Saturday night inpay envelope every Saturday night in-stead of it going to the filthy salom-keeper whether she's for 'Bill.' Some people say, 'Oh, he's sensational.' Noth-ing would be more sensational than if some of you were to suddenly become decent. I would rather be a guidepost than a tombstone.

TRUTH WILL CONVINCE. "I repeat that anybody who is decent, or wants to be decent, will admire you when you preach the truth, although you riddle them when you do it. The hour is come, my friend. The hour is come to believe in a revival. Some people do

not believe in revivals, neither does the

Scotch shepherd that drove his sheep into the fold and counted them over, one, two, three—95, 96, 97, and then came into the cabin and spoke to the collis dog lying in the corner with her pupples and he said to her, 'Cls, there are three of them gone; you better go out and find them.' She jumped to her fest and rushed to the door. The storm beat in her face and she turned back to her pupples, and he said: 'Go on, I counted them and there are three missing; get them.' She jumped through the doorway and was gone. After a while he heard Scotch shepherd that drove his sheep into them. She jumped through the doorway and was gone. After a while he heard her at the door. There she stood with two of the sheep. He went back into the fold and counted a second time, thinking that he had made a mistake, 94, 95, 95, or us so

Throw a like also to the hogs, but it never crawl over into the pen and est worshiping a dead dew in the tomb of Joseph of Aramathea, but a living, reisning Christ who sits at the right hand of the corner where she was lying posts and those that have lice or bugs gots and those that have lice or b

Figures Show Success of Week's Meetings

THERE WILL BE NO SERV-ICES IN THE TABERNACLE TO-DAY.

The only meeting of the Sunday campaign to be held today is Mrs. William Asher's conference with the members of the Extension Committee at the Y. W. C. A., 18th and Arch streets, at 3:30 o'clock this afternoon.

Number of sermons preached by Mr. Sunday since Jan-Number of sermons to be preached before the end of the campaign

Approximate attendance yes-Approximate grand total at-tendance 306,000 Approximate average attendance daily Approximate average at-tendance on Sundays....

Number who "hit the trail" on first call for converts... COLLECTIONS.

each person03

had found the sheep that was lost and brought it back. "Tenderly the sheep in his arms and carried it to the fold.
He counted the third time, one, two, three, four—95, 96, 97, 98, 99, 100. He locked the door and came in. She attempted to reach her little ones in the nest, and had reach ner little ones in the heat, and had fallen exhausted. He spoke words of encouragement to her. He patted her wet and drenched coat. She made a supreme effort to reach her little ones and fell dead. She was a dumb brute and would do that for her market. On God would do that for her master! Oh, God, she had no thought of Thee! She had no she had no thought of Thee: She had no thought only that she was willing to serve her master; she only thought about obey-ing his commands. When Jesus extends His hands and lifts His thorn-crowned head and says: They are lost to the church of God. Go and bring them in.' we wince and how! and murmur and are not willing to do something to bring them to Jesus Christ. The hour is come.

to Jesus Christ. The hour is come.

"It would be a great thing if we could sing the doxology full metre. How about it? Let's have it.

"The hour is come to offer yourselves to God. The hour is come. He that believeth not is condemned. It may be the man who bears your name. It may be the one who sits across from the table when you set. The hour is come. Oh. when you eat. The hour is come. Oh, God, help them, we pray, and guide them aright. The hour is come. How many of you men and women are willing to come down here and accept Christ. The

hour is come. "Say, Jesus, I think there are thousands going to help God, help them we pray and guide. Sing the 'Ninety and Nine.' How many of you men and women will come down here?"

"DEVIL ON THE RUN," DECLARES SUNDAY

hundreds of persons to press forward. And as they came they sang and the au-

dience sang that beautiful old hymn, "At the Cross, at the Cross Where I First the Cross, at the Cross Where I First Saw the Light," and trouble-scarred mothers and wives laughed through their tears as they saw their wayward sons and daughters and their careless husbands declare their belief in Christ and bravely offer to fight His fight.

The first convert goes to the Oak Park United Presbyterian Church. He said that was the church of his choice when he signed the card stating that he accepted Jesus Christ as his Personal Saviour.

ed Jesus Christ as his Personal Saviour.
His name is William W. Moon, and his home is at 5120 Irving street, West Philadelphia. Almost before "Billy" had given the invitation to come forward he bounded from one of the front seats and rushed to be exampled in the boundary to the example in an example his

Immediately following the young wo-men came two sallors from the battleship Minnesota and a stooped-shouldered may with his aged wife. Back through the broad sections of the crowded tabernacie men and women flowed forth and rushed forward through the sawdust aisles. On and on they flowed, and "Billy" grasped each of their hands as they stepped to the platform and pronounced upon them a little blessing. Then they were received by the Rev. E. H. Emmett, Joe Spiece and other workers of the Sunday party, who guided them into the glory rows in

front of the building. They would not sit down for some time, as the line continued to march forward. Jumping up and down, many of them shouted, "Glory to God," while "Hallelujaha" rang through the rough rafters.

The call for converts came as a surprise to most of the audience. It was a de-

you do it? Will you go out in His Name?"
Hands flashed high into the air, many jumped to their feet in the far-nway corners. All, so it seemed, were willing to pray for "Billy" and the success of the campaign, and to make personal efforts to make it come. Then there was a long pause, after which the evangelist spoke and started the men and women to "hit the trail."

"The hour is come! How many of you men and women will come up to me.

"The hour is coune! How many of you men and women will come up to me, grasp my hand and say, 'Here's my hand. I give my heart for God, and will go out to live my best in His name'?

"How many of you?"

He was thumping the pulpit until it quivered with every question. Suddenly he stilled his shouts, leaned out over the throng, and in a voice—a soft voice, a

throng, and in a voice—a soft voice, a sweet voice, a voice he had not used in Philadelphia before—he cried:

"Then, come!"
When the rush had subsided, Sunday mounted a chair. firs cottar was limp, his hair was ruffled and perspiration was flowing from his face. "Oh! Oh!" he shouted. "Pray, you

"Oh! Oh!" he shouted. "Pray, you Christians. Pray, and your prayers will shake the world and shake the gates of Heaven! This is only an indication of what God will do! We verge on the greatest time for God that His church has ever seen!"

It seemed that men and women were fighting their way to feel the touch of Sunday's hand. Two women and a man fainted. Cards were passed to them by the personal workers and secretaries, and the men and women wrote their names

the men and women wrote their names and addresses on the cards and expressed the church of their preference. Then, in unison, they chanted after "Billy" the words, "I accept Jesus Christ as my personal Saviour."

onal Saviour."

As the "trail-hitters" surged forward the tune was changed to that grand, old revival hymn, "I am Coming, Lord," and this chorus rang out in the building over

and over and again:
"I am coming, Lord,
Coming now to Thee;
Wash me, cleanse me in the blood
That flowed on Calvary." 40,000 HEAR SERMON.

"The Hour Is Come," Billy Sunday gave that powerful sermon twice yesterday. Forty thousand persons heard it. 20,000 at night and 20,000 at the afternoon service. With his morning congregation. Sunday reached approximately 60,000 persons, while nearly 30,000 more struggled vainly to hear him. If he was powerful in the afternoon, he was even more so at night, when, banging away at the same things-dancing, clergymen, apathy, lack of faith, and the "work of the devil"-he made his great plea for converts.

"You've resisted Christ so long," shouted Sunday, "that you come here with not a hair on your heads between you and per-

"When Adam and Eve ate the apple they incurred the penalty of death. That's the reason I've got to dle, and I'm cut-ting 20 years off my life, the doctors tell me, by showing you hell and heaven as I do-that's the reason you've got to die. That's the reason they back the white hearse up to your house and take your baby away."

Rage at parish house dances turned him on the ministers. "Oh, why do you swell up like poisoned pups?" he snarled. He stood before their section. He shook his fists. His body quivered from crown to toe. He stamped. "Where did you to toe. He stamped. "Where did you Methodists come from, Bishop Berry, if not from the blessing of God on Charles Wealey?" It was the first time he had spoken a man's name from the pulpit, and a sharp breath sprang up from the audience, aghast at what might fellow. But Sanday weat on to the other. follow. But Sunday went on to the other

denominations.

"Where did you Lutherans come from If not from the blessing of God through Luther? Where did you Presbyterians come from, if not from the blessing of God through John Calvin? Where did you all come from Episcopalians, Bap-tists, Disciples, all of you, if not through the blessing of God?

"The hour has come for plain speech about religion. Thank God I don't worship, and, people of Philadelphia, I don't ask you to worship, a dead Jew sleeping in the garden of Joseph. Suppose Jesus Christ hadn't triumphed over death and the angels' harps had been still and the angels' voices slient. But he did tri-umph." He shouted it again. "He rose up, He threw aside the napkin, He walked out of the sepulchre, He conquered earth

omain, and He lives. "The old ceremonial law ended with the

"The old ceremonial law ended with the cross, and the living gospel is what we live by in Philadelphia today."

He flung out again against the church. "Oh, the churches that think that the sole end is membership! They're not a blessing to anybody. The churches are here to save Philadelphia for Jesus Christ. You can preach to more culture and more money than there eyer was in the world, before and less religion; preach in churches where they won't let the servants in the pews, and they et the servants in the pews, and they out their sleek sides, and the old town the time is hitting it straight for

Why, if you had to wait until that bunch did things you'd be dead and buried, and the devil would have you 40 years before anybody noticed it," he said.

Belief in Devil Only Superstition," Says the Rev. C. E. St. John.

Bellef in a personal devil is based on uperstition, according to the Rev. Charles S. St. John, who preached on "Heaven and Hell" in the First Unitarian Church, list and Chestnut streets, yesterday. Although the Rev. Mr. St. John and other Unitarian ministers made no direct attack upon "Billy" Sunday, they fre-quently alluded to the evangelist's remarks

marks.

The Rev. Kenneth E. Evans, of the Girard Avenue Unitarian Church, said:

"Mr. Sunday's hell is more altractive than his heaven. Hell was not first discovered by the early Christians, nor have they yet obtained complete control of it.
The Christians, however, explored it or claimed it more fully. Mediaval literature is full of accounts of it, with the horrible tortures inflicted on various kinds

"The problem of the future remains, but tts harbaric solution can no longer be taken seriously."

NO MORE RESERVATIONS

Sunday Party Decides Not to Provide for Visiting Delegations.

for Visiting Delegations.

Reservations for out-of-town delegations at the "Billy" Sunday revival meetings in the tabernacle will soon be discontinued. This announcement has been made by George M. Sunday, the evangelist's son, who said the interest Philadelphia was taking in the revival meetings was so great that the seating capacity of the tabernacle had already been found inadequate.

The younger Mr. Sunday, who is in charge of the seating arrangements at the tabernacle, says that requests for reservations would more than fill the tabernacle every night. After the services on Friday night, the Sunday party held a conference and decided that in order to accommodate the general public only a part of the tabernacle could be held in reserve for delegations at any of the services. reserve for delegations at any of the serv-

OBITUARIES

MARSHALL P. WILDER

ST. PAUL, Jan. 11.—Marshall P. Wilder, author and humorist, died at a hotel here yesterday of heart disease, complicated by a slight attack of pneumonia. Mr. Wilder had been in poor health for the last two weeks and on Friday was forced to cancel his avargement at a vargetylle. last two weeks and on Friday was forced to cancel his engagement at a vaudeville theatre. The body was sent to refailves in New York. Mr. Wilder was one of the most widely known entertainers and was familiar to theatre-goers of many countries. He was seen in London annually from 1833 to 1899, and by request appeared before the Prince of Wales (late King Edward VII). He was the author of "People I've Smiled With," "The Sunny Side of the Street," "Smilling Around the World," and was editor of "The Ten Books of the Merrymakers." He made his home in Adantic City. his home in Atlantic City.

ALBERT J. BOARDMAN

LOS ANGELES, Jan. II.—Albert J. Boardman, a former resident of Philadelphia, and a prominent figure in financial circles, died at his home in Beverly Hills on Saturday afternoon. Mr. Boardman took a prominent part in the early development of Minneapolls, where he lived for some years. He was at one time candidate for Mayor of that city and served several terms in the Minne-sata State Senate. While a resident of Philadelphia, Mr. Boardman held large gas interests. He was 61 years old.

EDWIN GOLDSMITH

TOLEDO, O., Jan. II.—Edwin Goldsmith, 75 years old, is dead here after an illness of two days. Mr. Goldsmith served in the Civil War as adjutant of the 10th Indiana Volunteer Infantry, having enlisted while a resident of Angels Jud. He was with Consent Jud. He. gola, Ind. He was with General Sherman in his march to the sea and in the entire Atlanta campaign. For 24 years he had been cashler af the Customs Office here.

THOMAS DERMOT

OAKLAND, Cal., Jan. 11:-Thomas Dermot, father of Lady Forbes-Robertson, who, before her marriage to the English actor, was Miss Gertrude Elliott and Maxine Elliott, died here yesterday from a stroke of paralysis. He was 78 years old. On Friday Mr. Dermot visited his old. On Friday Mr. Dermot visited his son-in-law, Sir Johnstons Forbes-Robert-son, in San Francisco and apparently was enjoying good health.

CHARLES S. PRICE

JOHNSTOWN, Pa., Jan. II.—Charles S. Price, for 18 years general manager of the Cambria Steel Company and later its nresident, died yesterday at his home in Westmont of heart disease. He was a director in a large number of the leading corporations of Johnstown, and was one of the incorporators of the Conemaugh Valley Memorial Hospital Association.

of how a rich woman, who kept a bar and a gambling hell in her house, was reclaimed by a preacher. Then he amashed out again.

UNITARIAN MINISTERS

REPLY TO "BILLY" SUNDAY

REPLY TO "BILLY" SUNDAY

Took an active interest in the shared and church work of this vicinity was president of the Women's Para Aged Women, and a member of Board of Managers of the Ellest branch of the Society for the Reliation of the Society for the Reliation of the Managers of the Ellest Crippled Children of Newark Mr. Mrs. Dix had planned to celebrate and in few days, the 32d anniversary of the marriage.

MAJOR H. M. BREWSTER SPRINGFIELD, Mass., Jan. II.—Mays. Henry M. Browster, who commanded a Military Patrol Service in Washington the night President Lincoln was assistanted, died here yesterday. He was so officer of the 57th New York Regiment during the Civil War.

MARRIED

HOFFMAN—AYRES,—On January & 161

JOHN ELLIS HOFFMAN, of New York

ANNE GERTRUDE, daughter of the latter o

Deaths

BROOKS.—On January 8, 1918, at her him 224 West State etc., Treaton, N. J., Nan ELMER BROOKS, widow of the Rec. of the late Hon. John T. Nixon. Piles of the late Hon. John T. Nixon. Piles

private.

BROWN.—Suddenly, on January 9. Bit.

THOMAS H., humband of Emma Bit.

Brown and son of the late Emanuel and Brown and son of the late Emanuel and Brown and son of the late Emanuel and Brown and Free Brown Relatives and friends in invited to attend the funeral services to Tuesday afternoon, at 10 citock, at his residence, 6130 Morton at., Germantown, terminal variations, and the services of the service

terment private.

BUCHANAN — On January 8, 1918, MARY
B., Wife of George H. Buchanan. The retives and friends are invited to attend in
funeral services, on Tuesday afterneon
2:15 o'clock, at her late residence, 6432 orhicok ave, interment at West Laure! I
Cometery. Conveyances will be in waiting.
Overbrook Station to meet train leaves
Brond St. Station at 1:45 p. m.

CORDERY.—At Fellowship, N. Joss Jin-uary 10, 1915, SAMUEL L. CORDEST Funeral on Thursday, fanuary 14, at 2 g m from Fellowship, N. J. Interment Cata-town Cemetery.

nesday, January 13, at 2 p. m., from a parents' residence, at Reading, Pa. Interprivate.

CROSSINGHAM.—Suddenly, on January 1 1915, JAMES H. CROSSINGHAM, aged years. Relatives and friends, also Michael Lodge 206, F. and A. M.; Germantown Chater No. 208, R. A. M.; Germantown Chamadery No. 82 K. T.; Phila. Counter, Phila. Chater of the formers, and religious, fraternal and business organizations of which he was a member of the first health Church, East Price at., at 2:15. Interment at try Hill Cemetery. Remains may be viewed on Monday everling from 8 to 18 Cohoes, N. Y., papers please copy.

DANNENHAUER—On January 10, 1915, at the particle of the son, January 10, 1915, at the particle of his son, January 10, 1915, at the particle of his son, January 10, 1915, at the particle of his son, January 14, at 11 a. m. Farment Private.

PASI—On January 14, at 11 a. m. Farment Private.

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PASI—On Fannary 9, 1915, Mrs. ANTON-HEITE P. FAST. Funeral private.

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McMONAGLE.—On January 10, 1915, Wise-FRED, widow of Cornelius McMonaga FitED, widow of Cornelius McM. Funeral on Thursday, at 8,30 a. m. 713 North 20th st. High Mass of R at St. Agatha's Church, at 10 a. m. cisely, interment New Cathedral Committee, on fanuary 9, 1915, Mrs. S. A. Milne, Funeral strictly private, on day, at 2 o'clock, from the residence grandeon. Frank Whipp, 6151 Ridge Hoxborough, Interment at Westmington lery.

Brandson, Frank Whipp, 0151 Ridge ave, Hoxborough, Interment at Westminster Cash (1977).

OWEN.—At her flate residence, 328 Ken road, Cynwyd, on January 3, 1915, ELEL BETH TATUM, wife of Wm. P. Owen Formal acrices and interment private.

PREBLE—On January 10, 1915, HARRY Z. Rubband of Mamie Proble, Pineral service of Charles on Thursday, at 2 p. m., at his late residence, 2506 East Boston 6ve, Intermed North Cedar Hill Cemetery.

RICHARDS—On January 10, 1915, KATR Mochartilety, wite of Charles H. Richard Funcal services on Wednesday at 2 p. m. at his residence, 2642 Wilder st. Intermed Mt. Moriah Cemetery.

SCHWERTFEGER.—On January 10, 1915, KATR Mochartilety, wite of Charles H. Richard Funcal services on Wednesday, at 2 p. m. at her late residence, 2642 Wilder st. Intermed Mt. Moriah Cemetery.

SCHWERTFEGER.—On January 10, 1915, KATR Mochartillo A. Wilson of Herman R. Schweifeger, Funcral services on Wednesday, at 2 p. m. at her late residence, Pineral Schweifer, Pineral services on Thursday, at 2 p. m. at her late for January 10, 1915, ELEANON R. Wilsof the Intermed private.

SHEE—On January 10, 1915, ELEANON R. Wilsof the Interment private. Trains lead to the Intermediate of Thursday, at 2 p. m. at her late residence, Primos, Daison County, Pa. Interment private. Trains lead the Intermediation of Primos at 1 p. m. at her late residence, Spring ave. Occasion Street Station for Primos at 1 p. M. Alfilla, W. STEVENS, Gon January 9, 1915, MARHH. W. STEVENS, Gon January 9, 1915, MARHH. W. STEVENS, Gon January 10, 1918, MARHH. W. STEVENS, Gon January 10, 1918, MARHH. W. STEVENS, Gon January 12, 1918, MARHH. W. STEVENS, Gon January 10, 1918, MARHH. W. S

NO. 12—ASTHMA SIMPSON, THE VILLAGE QUEEN—OH, YES! AND BY THE WAY!! CON TRAFFIC IS STILL A MYSTERY IN CHEEZBURG!!!

18.

